SOME QUERIES

Proposed to the Consideraton of the Grand Propofers of Queries, the

QUAKERS:

AS ALSO

To all the Lords people in this Nation, which, if rightly co[n]fidered, may be as a *Remora*, or ſtop, to prevent their falling into thoſe Snares and groundleſs Tenents of the people called *Quakers*; wherein many through want of Judgement and Conſideration are entangled.

And which, if ſoberly anſwered, will occaſion a further diſcovery of Truth, againſt their dangerous, and deſtructive Opinions and Tenents.

Propoſed by *Fran. Harris*, a Servant of *Jeſus Chriſt*.

Jer.2.11,12,13. *Be aſtoniſhed O ye Heavens at this, &c. hath a Nation changed their Gods which yet are no Gods: but my people have changed their glory for that which doth not profit.*

Prov.24.21. *My Son, fear thou the Lord and the King, and meddle not with them that are given to change; for their calamity ſhall riſe ſuddenly, and who knoweth the ruin of them both?*

London, Printed for *Henry Fletcher*, at the *three gilt Cups* in the New buildings near the Weſt end of *Pauls*. 1655.

SOME

QUERIES

Proposed to the Consideration of the Grand Proposers of Queries, the

QUAKERS:

AS ALSO

To all the Lords people in this Nation, which, if rightly considered, may be as a *Remora*, or stop, to prevent their falling into those Snares and groundless Tenents of the people called *Quakers*; wherein many through want of Judgement and Consideration are entangled.

And which, if soberly answered, will occasion a further discovery of Truth, against their dangerous, and destructive Opinions and Tenents.

Proposed by *Fran. Harris*, a Servant of *Jesus Christ*.

Jer. 2. 11, 12, 13. *Be astonished O ye Heavens at this, &c. hath a Nation changed their Gods, which yet are no Gods: but my people have changed their glory for that which doth not profit.*

Prov. 2. 21. *My Son, fear thou the Lord and the King, and meddle not with them that are given to change; for their calamity shall rise suddenly, and who knoweth the ruin of them both?*

London, Printed for *Henry Fletcher*, at the three *silt Cups* in the New buildings near the West end of *Pauls*. 1655.

03,114

A word to the Reader.

How cauſe may be ignorant (friendly Reader) how Satan in theſe days of the Goſpel doth beſtir himſelf to hinder the great and glorious deſign of the Lord Jeſus, in ſetting up his Kingdom: And to this purpoſe he hath for ſome years paſt, attempted ſeveral ways to accompliſh his ends, by raiſing up new Inſtruments and new ways of working, ſuch as were never heard of before: And among and above all others, it is worthy obſervation to trace him a little in his preſent Inſtruments who come forth clothed with much ſeeming zeal and ſanctity, with many fair pretences for God in their words and actions: yet weighing all particulars, the conſequences that flow from their tenents, are dangerous and deſtructive to the Goſpel, and the very Eſſence of Chriſtianity: And in the carrying on of their deſigns, they make a great noiſe and ſtir in the world, as if they were ſome great inſtruments raiſed up by God, to diſcover ſome hidden myſteries never known before: and many through want of judgement and underſtanding in the truths of God, are led away by them, as if all were infallible which they ſpeak; who by their great ſwelling words of vanity, do even affright people; not only from the truth, but alſo (many) out of their wits and ſences; whereas their tenents being ſeriouſly weighed and conſidered, they are like a bladder blown up with wind, which ſeems to be all ſubſtantial; but being peirced with the leaſt pin, proves meer airy and uſeleſs for ever: So theſe people called Quakers, make great ſhews, as if all that comes from them were ſubſtantial truths; but bring it to the touchſtone and there 'twil fail you.

And beſids their impudent boldneſs, and preſumpteous confidence in their way; they are very free and forward in places where they come, to propoſe multitudes of queſtions, which they ſay have never been anſwered; many of which (though ſcarce worth the anſwering) are in the hands of ſuch perſons as ignoran-

ly cry up the victory before the conquest: others of them coming into the hands of such as are able, have been sufficiently confuted. All which considered, these ensuing Queries are thought fit to be proposed to their perusal; and not to theirs only, but to the People of God in this Nation, wherein they may see much of the delusion of these Quakers discovered, with much brevity and plain evidence of truth. Let them have thine acceptance (Reader) the proposers ends being only to put a stop to the furious proceedings of these vain boasters, and (if possible) prevent those that are yet preserved out of their snares, from running into them. If any of them shall in the spirit of meekness (which is rare to be found in them) answer these Queries: It will occasion a further search and inquiry into their destructive Tenents (which of themselves will shortly fall to the ground, having no foundation of truth to support them) by him who is

the meanest of Christs Servants, F. H.

The

The occasion of publishing these Queries, together with a Vindication of the Author from some Aspersions unjustly cast upon him by the Quakers.

THE Authour observing the Quakers to increase in the parts of Gloucester-shire, and many simple ignorant people (who were never well acquainted with the fundamental points of Christianity) to be deluded by, and drawn after them: And fearing, that others of whom he had a good opinion, might be seduced by them, did in a rude manner compose some Queries to be perused privately by some of his Christian friends; which being perused by some of them, they earnestly perswaded him to correct and make them publique, using this as a motive, that they might be useful at least to stop some from running into the delusions of these Quakers. And he being overcome by their importunity; did cast them into this present mould they are represented to the Reader. But the publishing of them was retarded for some weeks. The Quakers in the mean time, hearing what was done, did fret and took on exceedingly, and by their subtilty and importunity with some, in whose hands the rude draught of these Queries was left, never ceased till they had procured that draught, or a Copy of it; which being obtained, they triumphed exceedingly, giving out speeches they would Print it, with their answer thereto. And though the Authour disowned that Copy, as never intending it should be made publike, giving them to understand he would publish those Queries he had corrected; yet still they threatned to publish the imperfect Copy in the Authours name, with their Answer thereto. Hereupon, some favorites of these Quakers (out of love as they pretended) perswaded the Authour not to publish any thing against them, telling him what inconvenience he should thereby run into: And that they would answer it, and deal with him, as they had done with others against whom they had written, namely, cast dirt and filth in his face: And that if they could find out the least miscarriage in him, they would set it off in a multiplying Glass; And that he should sustain nothing but

reproach and contempt by meddling with them, instancing some examples of their dealings with others in the like kind; alledging the counsel of Gamaliel, that if their way were of God it would stand, and it would not be safe to oppose it, least he should fight against God. If it were of men, it would fall of it self. Accordingly the Quakers employed divers of their Emissaries to enquire into the conversation of the Authour (which they performed with all diligence) And by their negotiating with some that are his adversaries, have had some lying reports o him (as themselves have given it out) which they have said they will publish to vilify him: And like enough they may endeavor it, it being their usual practise, unless fear of being proved liars (when he shall make his defence) hinder them. Till which time the mentioning of particulars will be forborn: As also the discovery of a list or Catalogue of as vile scandalous wretches who are lately turned Quakers as any the Country doth afford, the mentioning of whose vertues, or rather sorded vices, will be enough to deter any sober heart from following them. The Authour notwithstanding the former passages, having in his eye only the glory of God, and the good of his people, is not in the least measure discouraged in his purpose of making publique these Queries, wherein the Reader may see as in a Glass, an Epitome not only of the face, but also of the whole body of the Tenents of these Quakers, and that not barely proposed only, but many times truth asserted, and the contrary opinion and practise confuted by the plain light of Scripture, the more strongly to arm all the Lords people with this sword of the Spirit against those Antiscripturall Inventions of these Quakers, which of themselves will shortly fall to the ground like as a Fig Tree casteth her untimely Figs when 'tis shaken of a mighty wind.

Some

Some QUERIES proposed to the consideration of the grand proposers of *Queries*, the *Quakers*: And to all the Lords people in this Nation, for the preventing their falling into the dangerous and destructive Tenents of these *Quakers*.

I.

WHether God did evet yet discover himself to the Sons of men in any other Ministration then that of the Law, or the Gospel? And whether these *Quakers* come forth in the manifestation of any dispensation from God? Or whether they speak from themselves, and that light of their Consciences, by which they say they walk? If from God, whether it be that from Mount *Sinai*, which gendereth to bondage, or that from Mount *Sion*, which tendeth to freedom and liberty? Or whether it be any other, distinct from the two former? We begin with this, because the whole drift and scope of these *Quakers*, is to press upon the spirits of people, where they come, nothing but horrours, terrours, and amazements; which do more fitly with Gods thundering dispensations from Mount *Sinai*, (where the people stood trembling, fearing, and quaking; yea *Moses* himself did exceedingly tremble and quake) then with his sweet, and Gospel dispensations from Mount *Sion*, where he preacheth peace to a people by *Jesus Christ*, and reconcilliation for sinners: To which Ministration Saints are already come under the Gospel? If they will own the former, then it is further asked, Whether this Ministration be not done away by Christ, 2 *Cor.* 3. 11. And upon what account they keep it still up? If the latter, then it is desired, they would clear up their way, together with their tenents and practices, by the Gospel: And shew wherein their teachings, and the effects thereof do hold paralel with those teachings and effects, which the Gospel in its

Gal. 4. 24. *Exo.* 20. 18 *Heb.* 12. 21 *Acts* 10. 36 2 *Cor.* 5 20 *Heb.* 12. 18

first

first publication did produce (some of which shall be considered in the next Querie) If they will neither own, nor stand to either of these, then let them shew how, and from whom, they received their authority to hold forth their tenents; and they can vindicate their Actions, so as to convince others that how they are of God.

II.

Whether their thundering expressions, and pressing of terrour, horrour, and amazement on the consciencies of their proselites and converts, be suitable to the usual workings of God in the Gospel, by his holy Spirit on the hearts of his people, when he brings them to Christ, who (if Scriptures be true) works usually in another way, causing his Ransomed ones to return, and come to *Zion* with singing, and everlasting joy to be upon their heads; telling them they shall obtain joy and gladness, and sorrow and mourning shall flee away. Adorning them with Tabrets, and making them to go forth [from the world, and towards himself] in the dances of them that make merry: All which hath been fully performed upon Gospel converts, as may be seen in *Zacheus*, who received *Christ* into his house joyfully; by which is typed out the receiving of *Christ* into the soul In the three thousand Beleevers, who did eat their meat with gladness, and singleness of heart, praising God. In the *Samaritans*, who received the Gospel upon *Philips* preaching and there was great joy in that City. In the Jaylor, who rejoyced, beleeving in God with all his house. It being commanded by the Lords Instruments, that his people should rejoyce in the Lord alwaies, and again rejoyce. And promises made by Christ, that upon his coming into the soul, by the power of his Spirit, his people shall rejoyce, and their joy shall no man take from them

Isa. 51. 11.
Jer. 31. 4.
Luk. 19. 6
Act. 2. 46.
Act. 8. 8.
Act. 16. 34.
Phil. 4. 4.
Joh. 16. 20.

If it be objected, that some of those in the former examples, went under some terrour, before they had the apprehensions of joy. I answer; It is true; but this terrour did not last: The joy of the Lord came in presently, and dispelled those fears and terrours, as appears in *Zacheus*; in the three thousand Beleevers, and the Jaylor, whose joy came in the very night of his conversion: And *Lydia* had none at all, that

Act. 16. 33.
Act. 14. 14.

we

we read of. But these with whom we Querie, doe professe to live, and lye under these terrours for a long time, and seek to affright others into them, that they may (like themselves) walk disconsolately, if not discontentedly, for many months together: Whereby it appears, that the power they pretend to have, is not from God, wherefore it is questioned, whether this quaking trembling frame of spirit in them, be not a fulfilling that Scripture, *Isa.* 59.8. where the people walk in crooked paths, and there being no judgement in their goings, pretending to look for light, but did still walk in darkness, therefore they did grope for the wall like the blind, and grope as if they had no eyes, and stumble at noon day, as in the night, and were in desolate places, as dead men: And did roar like Bears, *&c.* And do not these people pretend for light, but stumble at the noon day as in the night; there being no Gospel light (we mean of the revealed and written Gospel) in them? And have not many of them under these terrours roared out like Bears, in such a horrid manner, as they have amazed and affrighted the very bruit, and unreasonable creatures, and made them fall to roaring like themselves? Enough to deterre souls from, rather than to bring them to God, who draws his people with the cords of love, and the bands of a man: And they that are thus drawn, doe run after him. *Hos.* 11.4 *Cant.* 1.4

III.

Whether that Religion be of God, which for the outward formal part of it, consists in little else then expressions of *Thee* and *Thou* (which they call the pure language of the Spirit) And in rayling Invectives against the Priests (as they call them) and all others, out of their way; against Tythes, Hirelings, and some gross sins; and in a sullen deportment of themselves towards all others, but themselves refusing to open their mouths, or speak to any whom they meet, see, or come near, although they be spoken unto? Whether the expressions of *Thee* and *Thou*, have any thing of Religion in them, or are not of a civil nature, and a conformity in them to be had to the custom of the country where people live? And whether this be not to strain at a Gnat? Whether *Christ* and the Pen-men of the Scripture would not have used some *Mat.* 23. 24

other dialect, had it suited with the place where they had come? Whether railing expressions are to be used to persons that are out of the way, and not rather a pitying them, and endeavouring to bring them in with the spirit of meekness; when as *Michael* durst not bring in a railing accusation against the Devil? And how this sullen deportment doth agree with *Luke* 24. 15, 16, 17. *Ruth* 2. 4. and many other Scriptures? Whether they doe not abuse that Scripture *Luke* 10. 4. *Salute no man by the way* unless they can prove themselves to be those whom *Christ* there sent forth to Preach the Gospel, and work Miracles; or at least they have such a kind of sending by Christ, as those Disciples there had; which if they have, they may do well to shew it.

Gal 6. 1
Jude 9

IV.

Whether the Language of the Spirit doth consist in the pronouncing of words and syllables by creatures one to another? And whether the expressing of words in speech or writing, sounding like those words contained in the Scripture (though it be not Scripture) be the language of the Spirit? Or whether the language or voice of the Spirit, be any other then the motions thereof in the souls of Christians, making out the knowledge of the things of God unto them? Whether also, any mortal creature now may be said to speak the pure language of the Spirit, without some mixture of his own? Whether the truths of God be not the same that are held forth under those expressions that are commonly used among the people of this Nation, as if they had been held forth under the the terms of *Thee* and *Thou*? What *Christ* meant when he said to *Simon* to particular, *Simon, behold Satan hath desired to have you, that he may sift you as wheat*, whether he spake the language of the Spirit or not? Whether any man can be said to speak the language of the Spirit, any other way, then by endeavouring to frame his speech according to the intent and purport of the motions of the Spirit in his heart? Whether *Paul* did any other 1 *Cor.* 2. 4? And whether these men, in accusing others to be Blasphemers, that speak not in their Dialect, are not Blasphemers themselves, in arrogating to themselves a power to speak the very pure language of the Spirit, when as their speeches are, for the most

Luke 22. 31

part,

part, contrary to those divine motions, and whisperings of the holy Spirit in the hearts of Gods chosens ones.

V.

Whether their refusing and denying to shew reverence to the Magistrate (who is Gods Ordinance) be not contrary to the Scriptures, which commands every soul (without exception) to be subject to them, and to honour them; and contrary to the practise of Christ and his Apostles, who shewed honour and reverence to them in their places, though wicked men, *Acts* 26.25. And whether if all persons should imitate them in this, it would not bring a general contempt upon authority, and so a general confusion, every man to doe that which is right in his own eyes: And so a general gap set open to all manner of ungodly sinful courses, if the authority of the Magistrate be slighted by whom sinful actions are to be punished, and restrained; whether this be not to resist the Ordinance of God, and so bring themselves under condemnation? Whether *Paul's* reproving *Ananias* the high Priest (which some of them already to defend their practise) be to be understood any otherwise, then as he being known by *Paul* to be out of his place, he having nothing to doe, by the Law to sit there as a Judge in Criminal matters, being the High Priest by his office, and so to be employed in things of another nature? Whether their Plea, that our Magistrates are not Christian Magistrates (which in a great measure is a very scandal) be sufficient to defend their practise, seeing we finde that subjection hath been given, and reverence shewed to them that were not Christian, but heathen Magistrates, by some of the Lords servants in Scripture?

Rom. 13. 4
Rom. 13. 1
1 *Pet.* 2. 17
Judg 21. 25
Ro. 13.2
Acts 23. 3,4,5
Acts 26. 25
Ro. 13.7

VI.

What ground have they to refuse and throw aside the Scripture, as it is a rule to try the Spirits and Doctrines of men; as also their Spirits and Doctrines, as many of them doe, attributing to themselves a Spirit of Infallibility, as great as they had who were the Pen-men of the Scriptures, as some of them have done? It being their usual practice when any of their Tenents are brought to the Scripture for tryal, to scoff, or rayl at such as put them to such tryals, telling them, that they can beleeve no more than what others have written; and that

their faith lyes in what *David*, and *Isaiah* and *Paul*, and *Peter* have written; affirming also, that they speak as infallibly as these did, and have as infallible a spirit as they had? Whether this be not a delusion of Satan, and not to be hearkened unto by any of the Lords people? Whether Satan may not by this means, bring in the most horrid opinions he can invent, as also a new Religion every moneth or every year, and so keep people from closing with God and Christ, in any dispensation of the Gospel? Whether they that are led by such a spirit as this may be said to walk by Gods rules; his people being commanded (when any shall say unto them, seek unto familiar Spirits, and to Wizards, that peepe and mutter, then) to seek to the Lord, and not go from the living to the dead: But to the Law and the Testimony, and if they speak not according to that word, it is because there is no light in them. Whether the *Bereans*, are not commended upon this account, for not only receiving the word with all readiness of mind, but also for searching the Scriptures whether the things spoken by *Paul* and *Silas*, were so or no? Whether the Scripture be not profitable for Doctrine, for reproof, for correction, for instruction in righteousness, able to make men wise to salvation, through Faith in Christ Jesus; and to make the man of God perfect, throughly furnished unto all good works? What did *Christ* mean when he bids people search the Scriptures, and *Peter* when he calls the Scripture a sure word of Prophesie, whereunto they did well, that they gave heed, as unto a light shining in a dark place? We deny not, but that the Scripture without the Spirit to enlighten it, is but a dead letter. But we querie, whether the Spirit doth not witnesse and testifie, according to the Scriptures, wherein we have the Truths of God recorded? And whether to throw this Scripture aside as a rule of tryal, and attribute an Infallibility to our selves, be not a door or inlet to all manner of erroneous absurdities? And whether by this means the spirit of Satan may not suggest things to peoples apprehensions, under pretence of the spirit of Christ?

Is. 8. 19, 20

Acts 17. 11

2 *Tim.* 3. 16, 17

Joh. 5. 39

2 *Pet.* 1. 19

2 *Cor.* 3. 6

VII.

Whether that way can be of God, which hath nothing warrant it, but the bare words and affirmations of men, which they

they call infallible: And whether this be a ſufficient ground, to ſatisfie others, who ſhall queſtion their Tenents. Whether it be a good kind of arguing, when people ſhall object againſt the things they affirm, as unſatisfied in them, and deſire to have them cleered, then to break out into reviling tearms, telling ſuch that are unbeleevers, and Devils, and and in a damned condition: And that they do ſuffocate, and ſtifle the light of God in them: And that this light would break forth, but they will not ſuffer it; but fight againſt it, and that ſuch people are in darkneſs, and ſhall periſh for ever, And all becauſe the light (as they call it) which they hold forth, is queſtioned, and not preſently ſubmitted unto. Is not this to attribute a ſpirit of Infallibility to themſelves, and to require as much ſubmiſſion to their words, as Chriſt himſelf could require? were he ſpeaking perſonally to people Nay we do not find that Chriſt or his Apoſtles, ever took ſo much upon them as theſe men do, when as theſe mens expreſſions in the mean time, are very dubious, and full of uncertainty in many things: Yet we muſt receive them preſently, elſe unbeleevers and Devils, and the like. Whether the Spirit of God doth furniſh thoſe in whom it dwells, with ſuch expreſſions as theſe, to vindicate and hold forth his truths. And whether this be to make the ways of wiſdom plain, ſo that the ſimple may underſtand them. *Pro.* 8. 9.

VIII.

Whether their way be of God, in regard it is altogether new, and ſuch as wherein God never yet appeared to the ſons of men: nor do the Scriptures hold out any ſuch manifeſtation of God, as they teach. And whether it be ſafe for Chriſtians to hearken after, and walk in ſuch ways as are altogether groundleſs, and hath no foundation to bear it up but bare words. And whether when God appears in any new diſpenſation, he doth not furniſh thoſe by whom he makes it out, with a power ſufficient to convince the people of the truth thereof (by which himſelf doth bear witneſs to his own truth) As he did Chriſt and his Apoſtles, when by them he held forth the Goſpel diſpenſation, which was new to the Legal Miniſtration that went before it. And whether the practiſe of theſe men, be not by words to darken counſel without knowledge. *Heb.* 2. 4. *Joh.* 3 2 2

For if the Scriptures do hold forth the manner of Gods Administrations (as they do then either these men have another Ministration differing from that of the Gospel, held forth in the Scriptures, or else they are deceivers; for compare their way with, and by the way of God, expressed in Scripture, and the disparity will be very great, as appears by the second Query. If they pretend to come in the Gospel Dispensation, we shall undertake to disprove them in most of their Tenents. If they have any other, we shall not beleeve them; for that we are assured, this of the Gospel is the last, in which God will ever appear to the sons of men: And he that despiseth this there remains no sacrifice for him, but a fearful looking for of judgement and fiery indignation. And if any Creature, nay if an Angel from Heaven shall preach any other Gospel, or any other Jesus, then what hath been preached before, we shall hold them accursed.

Heb. 10. 26. 27. 1. 8.

IX

Whether they do not delude and deceive people, in affirming and pressing upon them to beleeve, that there is a pure light of God and Christ in every man and woman by nature, according to which if they walk, they shall avoyd sin, and do good, and so be saved: If they refuse to hearken to it, and walk contrarily, they shall perish; as in their discourses, and Printed Papers they usually do. The Scripture telling us the contrary; That every man and woman by nature are dead in sins and trespasses, and have no more power to help themselves out of the estate, then the dead bones had to recover flesh and life into themselves; or then *Adam* had to act as a living man, when God had formed him of the dust of the ground, before the breath of life was breathed into him. And that creatures by nature are as voyd of spiritual life, as those that lye dead in the graves, are from natural life, till Christ awaken them, call them forth, and give them life, and light; whereby it appears that there is no life, or light at all in the creature, till Christ the second *Adam*, who is a quickening spirit give it; Whether therefore people looking altogether after a light within them; may not, and do not thereby neglect to look after, but also remain ignorant of that light without them, which Christ conveyes into dark souls,

Eph. 2. 1. *Ezek.* 37 *Job* 5. 28. *Eph.* 5. 14.

by

by nature dead to it, and destitute of it: And whether this be not a bait to draw the blind world after them (as indeed few but such follow them, we mean, few that have had lively experience of *Gods* workings upon them) because this teaching of theirs, is suitable to what Creatures naturally would have; namely somethiug within them, which might make them happy and save them; which is desirable to all men in their natural conditions? And whether Satan doth not animate, and help forwards people this way, as knowing that if he can bring them to fasten upon such Principles as these, they shall never be in a fit posture to expect, and wait for a power from a Christ without them, to be put forth in them, for the bringing them under the dispensation of the grace of the Gospel. Forevery man naturally would be his own Saviour, or at least be glad to find out something in himself, that might save him self. This was indeed the sin of *Adam*, from whom his posterity have derived the same disposition. He would be wise, and know good and evil, that thereby he might (without God) be blessed and happy; by embracing the one, and shunning the other. It being a hidden mystery to every gracious heart, that hath had experience of the workings of Gods spirit, how any light of Christ can be in any soul naturally, that by nature is dead in sin. *Gen.* 3. 6

X.

Whethes that Scripture *John* 1.9. *He is the true light, that lighteneth every man that comes into the world*, be not miserably wrested and abused by them, in their affirming from thence, that all mankind since Christs manifestation in the flesh, have a light of Christ in them, by nature, even the very heathens, who never heard of Christ? The intent of the holy Spirit there, being onely to discover, that every man that is enlightned in the truth, is enlightned by Christ, and not that this light is there naturally; agreeable to which, is that 1 *Cor.* 15: 22. As in *Adam* all dye, even so in Christ shall be made alive, which Scripture (besides the usual understanding of it, to prove that all men shall be raised by Christ to life again) may have a spiritual signification: That as all mankinde by nature are the children of the first *Adam*, and so dyed in him,

him, even ſo all that are the children of the ſecond *Adam*, (which are not all mankind by nature, but onely ſuch as are choſen out of the world and given to Chriſt) ſhall be made ſpiritually alive by Chriſt. And not that this life and light is in creatures naturally: It being affirmed, that till this light ſhine in the ſoul, it remains in darkneſs, *Joh.* 1. 5. *The light ſhineth in darkneſs, and the darkneſs comprehendeth it not*; where by darkneſs we are to underſtand the dark hearts of men; the blindneſs of their minds, the depravedneſs of their judgement, and their remaining ſo much as without underſtanding to know him and ſpiritual things till it be given them, 1 *John* 5.20. *Luke* 24.45. So that all that is in, and of the creature, is dark, blind, and ignorant of God, till Chriſt the true light ſhine into them, and diſpel that darkneſs. The coming of Chriſt into the ſoul being reſembled to the morning, which by the brightneſs of the Sun diſpels all the darkneſs of the night that went before it. The ſoul remaining in darkneſs before this light be come; and this light being come, though it were darkneſs before, yet now is he light in the Lord: And whenſoever this light ſhines into a dark ſoul, it gives the true knowledge of its being there: For God who commands the light to ſhine out of darkneſs, hath ſhined into our hearts, to give us the knowledge of himſelf, in the face of *Jeſus Chriſt*.

H ſ. 6.3

Eph. 5.8

2 *Cor.* 4. 4

XI.

Whether this light which they ſay is in every man and woman by nature, to guide and direct them, be any other then the light of nature. And whether theſe men by their teaching, do not put the light of nature into the room of Chriſt. Whether alſo people which have not the Law, may not by the light of nature, do the things contained in the Law; and ſo be a Law to themſelves, and thereby ſhew forth the work of the Law written in their hearts: their conſciences in the mean while bearing them witneſs; and their thoughts accuſing, or excuſing them. And whether their teaching and holding, be not to attribute that to the light of nature, which is to be attributed only to Chriſt. Whether this be not as ſtrong a deluſion, as people can be given up unto, to take the dark light of nature for the glorious Light of Jeſus Chriſt, who

Rom. 2. 14,15

who is the brightneſs of the Fathers glory, and the expreſs Image or Effigies of his Perſon. As if where the Scriptures ſpeaks of light, it muſt preſently be underſtood of this light of Chriſt. And whether people remaining under theſe teachings of theirs, may not be overwhelmed in darkneſs, and yet vainly imagine they are in the light. For if the light that is in you be darkneſs (as the light of nature is no other) how great is that darkneſs. And therefore as they preſs people to look to the light that is in them. So let them withall take this Caution. Take heed to the light that is in you, that you call not the light of Nature the pure Light of God.

If the light within, be it by which people are to walk, why then do theſe Quakers revile the Prieſts and all others (that walk not by their light) for they do walk according to the light and teſtimony of their conſciences within them.

XII.

Whether their teaching, and peoples embracing and receiving the former Tenents, be not a ſecret drawing people into Idolatry, and ſo making them groſs Idolaters: For there is ſecret, as well as open Idolatry under the Goſpel: And to ſet up any creature or thing in the room and ſtead of God or Chriſt, is Idolatry. Now to ſet up the light of nature in the ſtead of Chriſt, and to walk by that light, as if it were indeed the light of Chriſt, muſt needs be to commit groſs Idolatry. Yea it is the worſt kind of Idolatry of all other, to call that the light of Chriſt, which (if not removed) will prove a means to keep Chriſt for ever out of the heart. Is not this their teaching then a ſetting of mens Threſholds by Gods Threſholds, and a ſetting their Poſts by Gods Poſts: Is not this for people to become vain in their Imaginations, their fooliſh hearts being darkened: and thus profeſſing themſelves wiſe, they become fools: *and change the Glory of the incorruptable God, into an Image made like to corruptable man.*

XIII.

Whether their maintaining the former, with many other tenents under fair and ſpecious pretences, and crying out againſt ſome groſſe ſins, raylingagainſt the Prieſts (as they call them) Tythes, Hirelings, and the like, be not Sathan in them, transforming himſelf into an Angel of light, and his Miniſters into the Miniſters of Righteouſneſs, under theſe pretences, to uſher in many dangerous concluſions, to overthrow the very foundation of the Goſpel, as hath been diſcovered in the former Queries? And whether under the former

pretences they doe not cry down many Gospel truths? For doe they not with open mouth cry out against all Gospel order, and Gospel communion, and Gospel ordinances, and accuse many of the Lords servants to be hirelings, whom God
Rev. 13.6 hath made instrumental for the spreading of his Gospel: Is not this to blaspheme God and his tabernacle, and them that dwel in heaven, and all because they will not walk by their light? And is not here a deep policy of Sathan? for the effecting whereof he hath strangely transformed himself to cry down some sinnes, that he may exalt the blind light of Nature. And under a pretence of crying down the Priests and hirelings, he will cry down all Gospel order, and all the Apostolical Primitive institutions of Christ, by this means to divide and scatter the Lords people, that so he may lead them whither he will. For Satan cannot endure to see the Lords people walk in any Gospel order; as knowing that while they hold together he cannot easily hurt them, but some or other will find out and witnesse against his delusive snares when he shall attempt their ruin; and that when he finds them alone, having none to assist, help, comfort, advise, or support them, he may the easier draw them aside by his wiles into his snares: And hath not Satan prevailed wonderfully this way? And doth not he work mysteriously now, more than ever? For that in his former actings he hath been in a great measure traced out, and discovered, and must finde out some other secret specious way to deceive, then formerly.

XIV.

Whether their self-abasings, their quakings, and tremblings, their roaring and crying, with other their Antick gestures their going in sack-cloth, and hair-cloth, sitting in Ashes (as some of them have done) their creeping upon their hands and
Col. 2. 18.23 feet, their living apart from their wives (as some of them doe) their dumb and silent gestures, till the power (as they call it) move them; be any other then a voluntary humility, a hanging down the head like a bul-rush, a spreading of sack-cloth and ashes under them, which the Lord dislikes, Isa. 58. And whether in these things, they (acting by the light of nature, as before) be not carnal, vainly puft up of their flesh-

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ly minds: Whether these things be not more suitable to the legal ministration of bondage, then to the Gospel ministration of liberty, and freedome; And whether they have any more in them, then a shew of wisedome, in will worship and humility, and neglecting the body, not in any honour, to the satisfying of the flesh.

XV.

Whether the holding forth of the nature of the Covenant of grace, be not one of the most needful truths that a People can be taught; And whether these men be not strangers to the tenor of that Covenant, who in all their speakings, and writings, seldome or never touch upon it, nor of Gods free actings in it. And whether the making out of Gods Covenant administrations (the Covenant of grace being new, and all their teachings and Practices suitable to the old) do not tend directly to the shaking, and throwing downe all their vaine tenents. The tenor of which Covenant, attributes the whole of all Gospel operations, only to God, and not any part thereof to the Creature, or the blind light of nature; As that *I will be their God, and they shall be my people, And I will write my Law in their hearts, and put my feare in their inward parts, and I will not depart from them, neither shall they depart from me.* Whether now, these quaking and trembling Postures, which they seeke to drive People into, and glory when they have done it; their attributing that to the light of nature, which is the proper work of Christ; be suitable to Gods Covenant administrations, or whether it doth not rather tend to drive a People from, then to draw them to God, in those administrations. *Heb.* 8. 13 *Heb.* 8. 10 *Jer.* 32. 40.

XVI.

Whether their impudent boldness in their affirmations, their carnal confidence in their expressions, their sterne and unchristian like carriage towards all but themselves; their despising of Government, and speaking evill of dignities, &c. be any way suitable to that meekness, and humility which Christians are to learne of Christ. Or whether they doe not in these things, declare themselves to bee presumptuous, and self-willed: Christ was meeke, and humble towards all men; and to the occasion where he came, to speake to the edificati- 2 *Pet.* 2. 10.

Luke 7. 40. on of the People: Nay when he was amongst Publicans and sinners, he would be speaking, and Preaching glad tidings *Luke* 5. 27. to them, and not by dismal lookes, dumb silence, or railing expressions, to grieve the Spirits of any, as these would doe, if people regarded them: Whether their refusing to speak to others, bee that they account themselves better then others; and others worse then themselves; And whether this be not a *Luke* 28. 11. Pharisaical self justification: God I thanke thee, I am not as other men, &c. and a saying stand by thy self, I am holyer *Esay.* 65. 5. then thou. Or whether they are afraid others sinfulnes, would infect them, should they converse with them; this cannot stand with that perfection, they professe to have; for the sins of another cannot polute one that is perfect. And whether herein they doe not seeke to be more holy, and exact then *Mat.* 9. 11. 12. Christ, who was accused by the Jewes for going in to Publicans, and sinners, and eating with them; And Christ defending his practise, tells them that the whole need not a Phisitian, but they that are sick, meaning sick of sin.

XVII.

Whether it be not the Policy of Satan (now that so much Gospel light is discovered, that he cannot out as act unclean Spirit, nor in Popish Antichristian formes, and superstitious inventions as formerly) to pretend in his future actings, to be for Christ, that thereby he may some way or other, blemish his premitive administrations; and take off the hearts of Peo- *Rev.* 13. 11. 13. ple from walking after them, and so in a mysterious way, to appeare like the Lamb, to pretend to doe great wonders this way, even to call for fire from heaven, to come down in the sight of men: And doe not these men pretend much for Christ in all their actings, and to be carried on by the power *Acts* 2. 3. of his spirit, which is resembled to fire; which fire these men will seeme to call downe from heaven, in the sight of men; for in all their meetings, where they speak, and act, they glory much, that they can draw the People of the world after them; who for the generallity run after them, for novalty, rather then to learne any thing; And so they do all in the sight of men, and before men, pretend to call for the Spirit, to come downe upon them, which they say is the power of God upon them; but may more fitly be called the power of the God of

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this world: Thus they doe all in the sight of men, and cannot endure to be sifted by experienced knowing Christians, for such can get nothing from them; but raylingexpressions, more seemely to be uttered out of the mouthes of the children of hell, then of God. *Mat.* 23. 5.

XVIII.

Whether it be safe for Christians to forsake, and let goe those Gospel dispensations of the Spirit of truth, in which God hath formerly sweetly, and blessedly appeared unto their soules; and wherein they have had blessed experiences of God, and his actings towards them, hearing their prayers; owning them for his People, sealing over his love unto them, and them unto himself; to hearken after a new dispensation, no way suitable to the scriptures, nor to those former manifestations of God, nor to their former experiences of God in, and upon them. Whether there be any truer signe of a Peoples being under the power of a dispensation from God, then experience; And whether People doe not exceedingly wrong themselves, should they suffer their experiences to be wristed out of their hands; and whether they doe not so, in giving themselves up to the teachings of these men; being such a dispensation, as wherein none have promise to expect any such experimental manifestations from God. And whether they that do see, do not refuse him that speaketh from heaven. *Heb.* 12. 25.

XIX.

Whether that power which they say some of them have received, and which they presse upon all to wayt for, be from God, from Satan, or from the Spirit of bondage. If they say from God; then we querie, whether the power of God, when it hath come down upon his People, who have layen wayting upon him, in all humillity of Spirit; for the same, hath put them into such strange fits of trembling, quaking, and shaking like *Belshazar*, as if their joynts would have fallen in peeces, their bones having been heard knock one against another; or whether this power when it hath come into the soule, hath not wrought in a way of further enlargement of Spirit, and satiated the weary soule, and afforded more spirituall refreshings to the waiting soule, and so brought it un- *Dan.* 5. 6. *Ier.* 31. 25.

2 *Cor.* 3. 17. ther more freedome, and liberty then it had before, for where the Spirit of the Lord is, there is liberty, according to that promise *Esay* 32. 18. 19. It is true, we find (as before) that God hath brought some of his under terrours, as *Paul* and the *Jaylor*: But this came upon them, while they were in their natural condition, God thereby as it were shaking them out of that estate, and not after their conversion, when they have been waiting for power to walke in more freedome and liberty. And for Satan, our query is, whether it be not more suitable to his workings, to amaze, terrifie, and affright People, thereby to drive them from Christ, that so they may never close in, with his sweet refreshing consolations, where-with he makes glad the hearts of his chosen? And lastly whether it be not at least the nature of the working of the Spirit of bondage, to fill the hearts of People with feares, and terrours, and sad thoughts and apprehensions of God, thereby to keepe the soule in a disconsolate condition? Whether Christians have received, or must receive this Spirits of bondage, to feare againe, or the Spirit of Adoption, whereby they cry Aba Father. And whether it be safe for Christians, to expose themselves into such temptations as these, which they must doe, by entering the Societie of these men?

Rom. 8. 15.

XX.

Whether that which they call perfection, be not rather imperfection, and a meere Pharisaicall boasting. Some of them affimines, that they are come up to so much perfection, that they have not had an ill thought, nor spoken an ill word, for two yeers together, whether a man may, or can be so free, from the remainders of sin, in this life, as to be perfect. The Scripture telling us from the mouth of God, that in many things we offend all. That the most righteous man falls seven times a day. That we have no sufficiency, so much as to thinke any thing, as of our selves, and affirming, that there is none that liveth, and sinneth not, Telling us, that he that saith he hath no sin, is a lyar, and the truth is not in him. Whether that Scripture, *Be ye perfect as your Heavenly Father is perfect*, do intend a perfection to be enjoyed here, in this life, or a beholding our perfection in God, or what meaning else it hath. Whether *Paul* when he said he had not yet attained,

Iam. 3. 2. *Prov.* 24. 16. 2 *Cor.* 3. 5. *Eccle.* 7. 20. 1 *Iohn* 1. 8. *Mat.* 5. 48. *Phi.* 3. 12.

attained, nor was already perfect, did speake truth or not: whether he did not speak this, as being truly sensible of his not enjoyning a state of perfection heere, whether he did not nevertheless, look after his perfection in Christ, and with as many as were prefect, to be like minded with himself, his endeavour being to present every man perfect in Christ Iesus. And whether that Scripture *Heb.* 11. 23. of Christians being come to the Spirits of just men made perfect, be meant of any other Perfection, then that in Christ, which the Saints do not perfectly possesse and enjoy, in this life, but only wayt for?

Phil. 3. 15. *Col.* 1. 28.

XXI.

Whether it be safe for Christians, to be every yeer changing their Religion, and looking after a new; And whether Satan will not, and doth not, furnish People of such spirits, with new Religions every yeer, suitable to their inclinations and dispositions. Whether this be to grow in grace, and to go on to perfection. And whether these People called Quakers, were not once many of them, Levellers, Diggers, Ranters, Free-willers, and the like, and so given to change? And whether Christians are not in this case, to observe that Counsel of Salomon; Meddle not with them that are given to change. Whether these things do not cause the name of God, and his Gospel to be evil spoken of, and harden others in their ignorance and superstitious wayes, resolving to walk therein, because as they say others that are got beyond them, are never constant in any thing. Whether Christians are not to be stedfast, and unmoveable, in the truth, And to shew themselves like that wise man, who built his house upon the Rock, that when the rain descended, and the winds blew, and the floods beate against it, yet it stood fast. Whether it be safe, and comfortable, to be like a reede, carried about with every wind of doctrine. To be a ranter one yeer, a free-willer another, and a Quaker a third. Whether such do not discover themselves, to be those clouds carried about with a tempest; to be clouds without water, carried about with the winds, or the words of men, without life or power? And whether it be safe for Christians when such spirits do arise, to be at a stand as to their profession, and to call in question all their experiences,

2 Pet. 3. 18. *Heb.* 6. 1. *Pro.* 24. 21. *Rom.* 2. 24. *2 Cor.* 15 *ult.* *Mat.* 7. 24 *Eph.* 4. 14. *2 Pet.* 2. 17.

riences, and all that they have done, to question whether they have any knowledg of, or interest in God, or no; nay whether there be a God, and so to question all the wayes of Gods gracious Actings, and appearances towards them; do not People herein, shew themselves like that foolish man, that built his house upon the sand, and like unstable soules. And may not God justly give up such to strong delusions, to beleeve lies, who receive not the truth in the love of it, but only upon by-respects. What settlement, or consolation, can People gather to themselves, when they are every day thus questioning their estates, and Professions, upon every blast, of a vain notion, which they heare from men of wavering Spirits. Is not this to build their faith upon men, and not upon Christ, that sure Rock. The often changes, and inconstancies of these men being sufficient, (if rightly considered) to cause all that love Christ, his truths, and Gospel, to shun and abhor their vaine notions?

Mat. 7. 27.
2 *Pet.* 2. 14.
2 *Thes.* 2. 11.
1. *Cor.* 2. 5.

XXII.

Whether they are carried on by the power of God, in their fastings and abstinence, from the Creature, in which as some of them vainely boast, they have been miraculously supported, for six or seven dayes together. Whether this can in any sense be miraculous, when as after their fasting, and abstinence, their countenances have not appeared, like those three Children *Dan.* 1. fatter, and fairer, then they were before (or then others) but rather, as if they had layen some moneths under a languishing sicknes; or as if they had past through the jawes of death, or the teritories of hell; their countenances having been so disfigured, and changed, like the Pharises of old, that their neighbours, who live neere them, have not known them: God having as it were put a brand marke upon them, to discover them to be rather the vain-glorious Pharises, then true and humble Christians. wilt thou call this a fast, and an acceptable day unto the Lord. And when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces, that they may appeare to men to fast: And yet the fasting of these men must be looked upon as a miracle: And whether this be not one of those delusions, they are given up unto, which being discovered,

Dan. 1. 15
Mat. 6. 16.
Esay 58.
Mat. 6. 16.

will

will occasion Satan ere long, to invent some other Religion for them, or make some addition to this.

XXIII.

Whether under a pretence of carrying on, and crying up new light, these men do not bring People back to the very same frame of Spirit, under which they were formerly, when they first made a profession of Godlines? For that the great things these men presse, are legal terrours and to cry out against pride, and some other grosse sins, which were the only things that Christians closed with, in their first conversion to God. And whether Christians are any further in their race of Christianity, or any nigher to God, or have made any further progresse in Godlines, by following these teachings of these men, then when they first set out in their Christian progresse? a thing which few observe or consider. And whether under a pretence of looking after perfection, and a further growth *Eph.* 4. 13. they are not secretly by the sleights, and cunning craftines of these men, made beleeve much, but brought back where they were at first, and never discerned it. And so fixt upon some Principles of the doctrine of Christ, which *Heb.* 6. 1. though good in themselves, and needful to be known, (and might bee useful to Christians, were they not mixt with some delusive trash of these mens) yet Christians are not to stick, and rest upon them, but to looke after perfection. And so the doctrines which these men teach, and cry up, is for that part of it, in effect the very same, with what is usually taught, by those whom they call Priests, and hirelings, who many of them cry out as much against sin, and are as much for legal terrours, as these men: All which considered, we wonder a little, they are such enemies to the Priests, as they are.

XXIV.

Whether they do beleeve and are perswaded in their consciences, that these Scriptures. *Psal.* 119. 120. *Esay* 6. 5. *Esay* 66. 2 *Hab.* 3. 16. *Rev.* 1. 17. with divers others which speak of quaking, and trembling, are to be understood of the quaking, and trembling of the joynts, limbs,

and members of the fleshly body, of the creature; or rather of an awful fear, and trembling of the soule, before the Majesty of God? And whether there may not be this trembling in the body of a person unwrought upon by the power of God? And whether there may not be a work of God wrought upon the soule, though the limbes of the body, be never brought into this trembling posture? There is a two fold ground of this query. 1. Because God in his operations, doth not looke as man lookes, he regards not the outward Posture, and frame of the body, but the inward deportment, and disposition of the soule; and what place his word hath there, and how Christ is received there, and what communion there is between God, and the soule. 2. Because these men though they seem to give a sense to much of the Scripture, yet they put a dark and mysticall and (as they call it) a Spiritual signification, upon all other Scriptures, and things, except such Scriptures, as speak of quaking, and trembling: As for Magistracy, Ministry, Churches, and ordinances, which all know have a literal meaning; yet they deliver their Judgments upon them in a mystical sense altogether. But where ever the Scripture speakes of quaking, and trembling, there it must be understood only in a literal sense, and no otherwise. Whereas if any Scriptures are to be understood mistically, they are such as they take literally, as all experienced Christians can witnesse.

1 *Sam.* 16. 7. *Esay* 66. 2.

XXV.

Whether the maine drift of the tenents of these men, be not (notwithstanding their pretences to the contrary) to bring men that have begun in the Spirit, to looke after perfection from the flesh; and that fleshly ministration of bondage, from which they are passed? And so from Sion to Sinai, for that there is little or nothing in their teachings, or writings, that a soule Spiritualized can close with, but rather such things as do Eclipse, and darken the Spirits teaching, and captivate the Soule, rather then enlarge it. For where the Spirit of the Lord is, there is liberty, and not an entanglement again under the yoke of bondage.

Gal. 3. 3. 2. *Cor.* 3. 17.

What

What brought the Galatians, who had begun in the Spirit, back to looke after perfection in the flesh, but those false teachers, who pressed legal observations upon them, which they embraced, and so were entangled again under bondage? which bondage *Paul* endeavoured to draw them out of, telling them, that Christians are not children of the bond woman, but of the free, and bidding them stand fast in that freedome, and liberty. And do not these men seek to captivate the Lords free People, and to bring them back from liberty to bondage, by pressing the terrours of mount Sinai upon them, thereby to bring them under slavish quaking, trembling fears, and horrours, which are no way consistent with the Gospel ministration? Besides, the Spiritual experienced Christian, can never hear any thing from them, suitable to those the teachings of the Spirit, under which they are: Nay they seldome or never speak of such truths of the Spirits teachings, and convictions, of Christ formed in the Saints of Christ in them the hope of glory, of their being compleat in him, of communion with the Father through him, of prayer in the Spirit. of Gods revealing his mind to his People by the Spirit. Whereby it appeares cleerly, these men have a designe as yet unknown, and that they are carried out by another Spirit, then the Spirit of the New Testament, which God in his time will discover.

Gal. 5. 1. *Gal* 4. 11 *Iohn* 16.8 *Gal.* 4.19 *Col.* 1.27 *Col.* 2. 10 1 *Ioh.* 1.3. *Eph.* 6.18 1 *Cor.* 2. 10.

XXVI.

Whether the tenents of these men, do not leade to more dangerous and destructive opinions, then any yet discovered? And whether their fair and plausible pretences, be not the grasse, under which the snake lies hid? Whether under pretence of perfection, they do not come at last to deny the resurrection, as some have done? whether under pretence of infalibillity, they doe not come to deny the Scriptures, and their authority, as others have done; and so at last come to deny God, and Christ, and Spirit, and all? As yet we see but the outsides, or beginnings of these men; and shortly we shall heare more of them this way; their hidden tenents cannot long lye hid.

2 *Tim.* 17.18.

Rev. 12. 12. For Satan muſt diſcover himſelf, though he loſe all, he knows he hath but a ſhort time, and muſt be doing. They are yet applauded for their unity, though they have not time to break out into variety. As I remember ſpeaking with one of their followers, he told me, that the great thing which perſwaded him to hearken to them, was becauſe they did all ſpeak the ſame thing, which he ſaid he could never hear the Prieſts do, nor agree in their doctrines, as theſe men do. I told him again, that as yet 'twas but young days with them, and that they had not yet time, to vent all that lay within, and that their teachers, were as yet but learners, and imitators, and could hold out no more, then what they had received. Beſides their unity is not ſo great, as people imagine, For as to the ſhortnes of the time of their riſe, and being, they have branched themſelves into ſeveral ſorts. As walking, ſinging, creeping, naked, and virgin-quakers, and in time they will break out, into as many ſorts or orders as there are of Fryers.

XXVII.

Whether it be not the great worke of Chriſtians, to expect and wait for the coming of Jeſus Chriſt their glorious Bridegroom, to marry them unto himſelf? And whether thoſe ſoules whoſe expectations are moſt after him, are not in the apprehenſions thereof, excedingly filled with joy, and gladneſs? according to *Rev.* 19. 7. *Let us be glad and rejoyce, for the marriage of the Lamb is come, and his wife hath made her ſelf ready.* And whether theſe mens quakings, and tremblings, and terrible expreſſions, affrighting people into the like poſtures, be a fitting them to expect the coming of this bleſſed Bridegroom? Or is not this rather a perſwading them, that the Bridegroom is gone from them, and will not return? For if their teaching were the voice of the Bridegroom (as they would make people beleeve it is) they that ſtand and heare them, would rejoyce becauſe of the Bridegrooms voyce, *Iohn* 3. 29. And the children of the Bride-chamber cannot mourn, as long as the Bridgroom is with them, but when the Bridegroom ſhall be taen from them, then they ſhall mourn.

Iohn 3. 29.

Mat. 9. 15.

And

And doe not these men in effect deprive Gods people of all society with their Bridegroom, and so leave them in a mourning condition? Besides they evidently declare themselves to be ignorant of the glorious approching day of Christ, which did they know, they would endeavour to put people into a watching frame of Spirit, which cannot suite with their quaking, and trembling Spirit. 2 *Pet.* 3. 3, 8.

XXVIII.

Whether the tenents of these men, shall not decay and fall, as Satan is discovered in his mysterious actings, whereby he must be constrained shortly to look out some new invention for them? For as the light of the glory of Christ doth break forth, so Satan in his mysterious actings will be still more and more discovered, whereby he cannot long continue in one forme, but must hurry his followers every yeer, into new invented ways of his devising, till Christ have hurried him into the bottomles pit, where he shall deceive the nations no more: And whether it be safe for Christians to be thus hurried by him, and his instruments; or to be settled in their Judgments, upon Jesus Christ as he is the way, the truth and the life? And whether it doth not concern all the Lords People, from the former considerations, to with-draw themselves from every disorderly way, and to unite themselves together in the holy fellowship of the Gospel, whereby they may watch over, help, counsel, and assist, each other in the Lord, and seek his face, with all importunity of Spirit to discover Satan, in all his delusions, and destroy him, and that he would power out the vials of his wrath upon the Kingdome of that man of sin, and all those Satanicall wayes, by which under a pretence of acting for God, he doth now fight against God? And so to desire, long, and wait for, the glorious day of Christs appearing; These things were heretofore much observed, and practised by Saints; And then Satan had no great advantage over them. But since they have been laid a side, under pretence of looking after higher discoveries; Satan hath stept in, and made use of his time, and exceedingly advantaged himself: wherefore *Rev.* 20. 1. *Iohn* 14.6 *Acts* 20. 31. 1 *Thes.* 5. 11. *Rev.* 16.1

Rev. 2. 5. O all ye the Lords People, awaken your selves, Remember from whence you are fallen, and repent, and do your first works? Lest Christ come forth against you. To your former worke again, though in the doing of it ye be maligned, and opposed by Satan, and his instruments. Yet watch stand, fast in the faith, quit your selves like men, be strong. Stand fast in those truths, and ways, whereby we may most oppose him. And be sure ye shall have the victory, for Christ hath already overcome him. And at last ye shall behold him, like lightning falling from heaven to the earth.

1 Cor. 16 13,

Luke 9. 18,

FINIS.